

A PASTIME

for Parents :

OR

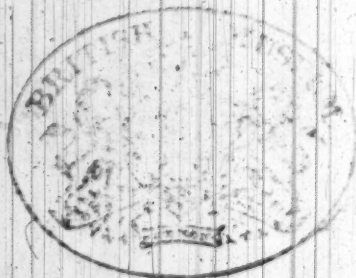
A recreation, to passe away the
time; contayning the most
principall grounds of Chri-
stian Religion.

By *Arthur Dent* preacher of the
word of God at South-Shoo-
bery in Essex.



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159.



A P A S T I M E

for Parents to bee vsed with their
children for recreation, to passe a-
way the time; containing the
most principall grounds of
Christian religion.

Father.

WHat is God?

Child.

An infinite perfection, whose Iob. ii. 7.
being is of himselfe.

Father.

Where is God?

Child.

Alwaies every where, as the aire. Plal. 139.

Father.

Whether is the Godhead a thing one-
ly imaginarie or no?

Child.

The Godhead is not a thing which Exod. 3. 14
onely may bee conceived in thought;

A. y.

but

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but indeed is a most pure and infinite
selfebeing.

Father.

How then doe you conceiue of the
essence, and being of the Godhead?

Child.

That the substance or essence of
the dietie is of all things most simple
and single, and is neither diuided,
multiplied, nor compact of any ele-
mentarie qualitie.

Father.

Expresse your minde more fully.

Child.

This I meane, that the diuine na-
ture is one, simple, vniforme, immas-
teriall, impassible, immutable, illo-
call, eternall, omnipotent, omniscient,
infinite, void of al mixture, composition,
combination, diuision, or dissimilitude.

Father.

Which be the proper and essenti-
all attributes of God?

Child.

The proper attributes of God are
vbiquitie, eternitie, vnitie, simpli-
citie,

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ctie, omnipotency: for these do spring from his essence and forme, as naturally, necessarily and directly, as the beames, light, & heat, issue from the Sunne, as the streames from a fountaine of water.

Father.

Can these essentiall attributes of God increase, or decrease?

Child.

Nothing that is in GOD can be augmented, or diminished, or anie way altered: For as hee is once at any time, so is hee alwaies at all times.

Father.

What may we learne out of this?

Child.

To feare and tremble so often as wee thinke or speake of this infinite Maiestie.

Father.

What are we especially to consider in God for our comfort and instruction?

Child.

His wisdom, providence, iustice,

A. 19.

and

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and mercie.

Father.

Are not all these in God as accidents, or accidentall qualities?

Child.

No: For there are no accidents, or accidentall qualities in God, that is nothing seperable or mutable: but all these are in God as essentiall, and inseperable properties, or if you will of the very essence of God.

Father.

Are not these forenamed qualities of wisdom, providence, iustice, and mercie, accidentall, and seperable both in men and Angels?

Child.

Yes verely: for they are no part of their nature or essence, nor yet essentiall properties: for they may bee removed, and seperated from their subjects.

Father.

You said before that God is alwaies euery where, that is, in all places at once: but how can that bee, sith the opinion

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opinion is, that God is onely in heauen ?

Child.

God as touching his essence is no more in heauen then in this inferior world : but he is said to be in heauen, because his glory and maiestie doth there most clearely shine out.

Father.

Sith God is in all places at once: tell me also whether he doth know all things at once.

Child.

God doth know all mens thoughts, words, and deeds at once, all that euer haue bene, are and shall be. For there is nothing past, or to come with God, but all things are alwayes present : and it is as easie a matter for God to comprehend all things past, present, and to come at once, as it is for vs to tell, one, two, three.

Father.

Is it not daungerous then to haue any base thoughts of God, or carnally or basely to imagine that God is like a

A. iij.

man,

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man, or any other creature?

Child.

Yes assuredly: For it is high treason to haue any such thoughts or vile conceits of God: for God is like nothing: as the Prophet saith, to whom will ye liken God?

Esay. 40.
verse. 18.

Father.

Is not the sinne of the Papists verie great, which make Images and similitudes of God, and set them vp in their Churches to breed carnall thoughts, and imaginations of God in the hearts of the people?

Child.

It is a very high degree of blasphemie: for the Prophet saith, *What similitude will you set up vnto him? and another Prophet saith: that the Image is a teacher of lies.*

Esay. 40.

Abac. 2. 18

Father.

What shall we say then to our common swearers which daily blaspheme this great maiesty of God, and take his most holy and sacred name in vaine for every trifle?

Child.

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Child.

They shall one day know and feele
to their everlasting woe, what it is
to blaspheme such an infinite mai-
estie.

Father.

What vse are the people of God to
make of all this?

Child.

This, to haue so great a maiestie
alwayes in singular admiration and
reuerence. And the rather, because
in these corrupt times men grow so
fast towards atheisme and prophaine-
nesse, that there is no more any com-
mon deuotion amongst them, or any
Reuerence of a Godhead.

Father.

What yet further doe you consider
in God?

Child.

That he is one in substance, three
in persons. I meane that in this
most simple and single essence the
three seuerall persons doe sub-
sist.

Fa-

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Father.

Doe you meane that the Godhead is distinguished, or diuided, into three persons?

Child.

No, for the essence of the Godhead is so simple, and single as I said, that it can neither bee distinguished, denided, or multiplied, no not when the Sonne is sayd to bee **G D D** of God.

Father.

Are not the persons in the Godhead distinguished?

Child.

Yes, the persons are distinguished each from other by their proper, and incommunicable proprieties, that is, their diuers manner of being which they haue in the Godhead. As the Father by creation, the Sonne by redemption, the holy Ghost by sanctification.

Father.

Expresse your meaning yet more fully.

Child.

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Child.

By meaning is this, that although the substance of the deity being most simple and single cannot be divided, or distinguished, nor the same essence separated: yet I say the persons are so distinguished in office not in essence as the one of them cannot possibly be the other.

Father.

What call you the persons in the trinitie?

Child.

I call a person a subsistence in the essence of God, which having relation to others is distinguished by his incommunicable propriety.

Father.

Is not every person the whole and the same substance of the deity?

Child.

Yes, for every person is by himselfe God.

Father.

Are there not then three Gods?

Child.

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Child.

John. 1. 7. So, for the Scripture teacheth plainly that there is but one God and three persons. As 1. John. saith, there are three which beare record in heauen, the father, the word, and the holy Ghost, and these three are one, that is one in substance, and three in persons, and there bee many other places of scriptures which proue the distinction of the persons. As where it is sayd, goe, and teach all nations baptising them in the name of the Father, the Sonne, and the holy Ghost. And againe in the third chapter of the Gospel of Saint Mathew. **Mat. 28. vcr. 19.** 16. 17. Where first mention is made of a voice from heauen which was the voice of the Father. Where the first person in trinitie is pointed vnto. Then it is sayd, this is my beloved sonne. There the second person is at. Thirdly it is sayd, that the spirit of God descended, and lighted vpon him like a dove. Which plainly noteth out the third person which is

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is the holy Ghost, and thus you see,
how y^e scriptures doe auouch a plaine
distinction of persons, as wee say a
trinitie in vnitie, & a vnitie in trinitie.

Father.

Yet I cannot by any reason discern
but if euery person be God then there
must needs be three Gods.

Child.

We must not in this case consult
with reason, but simply beleue the
Scriptures though wee cannot com-
prehend by humane reason the man-
ner or rather mystery of this matter.
For it far excēdeth all humane reach
and capacitie.

Father.

Is not one person in trinitie greater
then an other, as the Father greater
then the Sonne, and the Sonne greater
then the holy Ghost?

Child.

No, for the persons be coequall,
coeternall, and coessentiall.

Father.

How vnderstand you that worde
coessen-

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coessentiall, which the learned call
ἐκείνη ?

Child.

The persons in trinitie are called coessentiall, not because they are onely of like essence, as we see the particulars of the same kind to be in naturall things, as in three apples growing together in one, and such like: but because they are indeede one and the selfe same simple essence; Therefore the persons of the deitie cannot without blasphemie be said to be onely coherent together in substance, or onely of like substance.

Father

Is it not necessarie that Christians should be well grounded in the knowledge of this vnitic of the Godhead, and the distinction of the persons ?

Child.

Yes verely. For many errors, and heresies haue growen in the world about these points.

Father.

Doe you not beleeue that the everlasting

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lasting God hath made heauen, and earth and the sea, & all things in them contained ?

Child.

Yes, they are all the works of his A&T. 4. 24.
hands.

Father.

How did he make them ?

Child.

By his word. As it is written. Heb. 11. 3.
Through faith we understand that
the world was ordained by the word
of God.

Father.

Whereof did hee make the world,
and all things in it ?

Child.

Of nothing As it is written. The
things which we see, are not made
of things which did appeare: Heb. 11. 3.

Father.

To what end did God create hea-
uen and earth ?

Child.

To set forth his glorie.

Psal. 19.

Fa-

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Father.

Hath not God as greate a care for the conseruation of the world, and all particular creatures in it, as euer he had to create them ?

Child.

*Psal. 104.
ver. 27. 28.*

Gods care is no lesse for the conseruation of the creature then first it was for the creation. For as in great wisdom he made them all; So in as great wisdom hee both preserve the al. He is not as a carpenter which hauing built a house, afterward taketh no more care of it.

Father.

Do you not thinke that God also created the Angels ?

Child.

Col. 1. 16. Yes, they also are the workes of his fingers.

Father.

When did he create them ?

Child.

In the beginning when he made all other creatures.

Fa-

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Father.

In which of the fixe dayes were the Angels created?

Child.

That is a curious question, and I can giue you no certaine answer vnto it: but it is most likely, and probable that it was in the first and last day when man was created after Gods owne image. For the Angels carry the greatest Image of God in them.

Father.

What is an Angell?

Child.

An inuisible spirit.

Col. 1.16

Father.

Our Lord Iesus saith that Cod is Ioh. 4.24. a spirit: What difference then make you betwixt God and an Angell?

Child.

The difference is exceeding great. For God is an infinite spirit, the Angels are but finite. GOD is the creator: the Angels be but creatures, and although they bee very glorious

B.

crea

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creatures : yet God doth infinitely ex-
cēde them in glory.

Father.

Do not the Angels of all other crea-
tures come nearest vnto the nature
of G O D, and furthest excell the na-
ture of man?

Child.

The angelicall nature doth exist as
a meane betwixt God & mā, although
far nearer the lower, then the vpper
extreame. Participating somewhat
of each nature, hauing had a bēgin-
ning as man: and yet being immor-
tell with God, consisting of matter
and soyme as doth a man: yet boyde
of all mixture as God. Subsisting in
some matter subiect as a man: yet be-
ing incorporeall as God. Ignorant
of some things as a man: yet of won-
derfull capacitie and knowledge as
God, and in a word being every way
finit as a man: yet perfect in all re-
spects as God.

Father.

As you haue shewed me the pro-
per

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per attributes of God so also shew the proper attributes of the Angels, that so wee may more clearely discern their glorious nature?

Child.

The Angels haue essentiall attributes proportionable though not comparable to those in God. For Gods absolute vbiqutie, they haue successive vbiqutie, for the eternitie of God they haue immortalitie, for his most simple nature, they haue a most thin & subtile essence, for his omnipotency they haue great power and might.

Father.

How proue you that the Angels haue so great power and might?

Child.

Out of the Psalmes. Where it is said
Praise the Lord ye his Angels which ex- Psal. 103.
cell in strength. And againe out of ver. 20.
the Booke of the Kings. Where wee
read that one Angell in one night
did destroy the whole army of
Synacherib King of Assiria.
B. ij. being

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being an hundred fourescore and
fue thousand.

Father.

What thinke you of the agilitie and
swiftnesse of Angels?

Child.

I thinke by reason of their agile
and thinne substance being far more
subtile and thin then the ayre it selfe,
that they glide thow the ayre with
vnconcernable swiftnesse, and can bee
any where in a moment as God is al-
wayes euey where.

Father.

What is your reason?

Child.

My reason is this, we see by daily
experience that the sun being a visible
body doth fetch the whole compas of
the heauens in foure & twenty houres
and it is well knowne to all y^e learned
that the circle or circumference of the
Sun doth by many degrees excēde the
circle or globe of y^e whole earth, needs
therefore must the Sunne bee caried
in an vnspeakeable swift motion
farre

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nd farre passing the musket shotte for
else how could it goe through his
whole spheare in 24. houres as we see
nd it doth, then consequently it follow-
eth that the motion of Angels must
needes bee much swifter then that
of the Sonne, because they are of a
more thin, agile, aierie, and inuisible
nature.

Father.

Can an Angell be in many places at
once?

Child.

No but in a minute of time they can
be any where as I said before.

Father.

What say you to the knowledge and
vnderstanding of Angels?

Child.

I say that it is exceeding great in all
things, far passing all knowledge of
men though neuer so learned & skillful.

Father.

Do the Angels know all things?

Child.

No, they are ignorant of some
things,

B. ij.

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things, as of mēs particular thoughts
of some things to come, of the last day
and of the essence of God.

Father.

What reason can you yeelde that
Angels know not the essence of God?

Child.

89
This; the essence of God is infinit
therefore no Angell can know it or
comprehend it. For that which is fi-
nit cannot cōprehend that which is in-
finit: but the Angels are finite; there-
fore they cannot comprehend y^e essence
of God being infinit, for the essence of
God is verely known to himselfe: he
knoweth his owne essence, and there-
fore hee is infinit. For whatsoever
knoweth & comprehendeth that which
is infinit, must needs it selfe be infinit.

Father.

Where be the holy and elect Angels
of God?

Child.

Psal. 34. 7.
Mat. 18. 10. They bee both in heauen, earth
and the aire. And wheresoeuer any
people of God bee, there be they also.

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Father.

What is the speciall office of the good Angels?

Child.

To preserve the children of God, *Pla. i. 91. 11*
to gard them, to minister unto them, *Mat. 18. 10.*
and to keepe them in all their wayes.

Father.

What is the reason that the Angels *Esay. 6. 2.*
are discribed with six wings a peece in
the Scriptures?

Child.

They haue two winges to couer
their face, because they are not able to
indure the brightnesse of Gods gloze:
they haue two winges to couer their
feet, because man is not able to abide
the brightnes y^e is in them; they haue
two to fly withal, to signifie their rea-
dines & prompt obedience to all the
commandements of God.

Father.

What vse are wee to make of
all this that God is so infinite in him-
selfe, and so glorious in all his crea-
tures, specially in the Angels, Sunne,
B. iij. Moone,

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Moone and Starres, &c.

Child.

We are not onely to feare, dread and reuerence so great a maiestie: but also to loue him, worshipping him and obey him with all our hearts, with all our spirit, and with all our strength, and with all our thoughts.

Father.

Did not the blessed Angels fall from that excellent estate wherein they were first created?

Child.

John. 8. 44. Many of them fell from their first estate & became diuels as appeareth Iud. ver. 6. in the Scriptures.

Father.

What was the cause or chiefe motive of the fall?

Child.

They fell of themselves, that is to say, through their owne motion, will & disposition without any instigation of any other or any former motive whatsoever, which thing caused God to cast them downe without all hope of

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of recovery : but man falling by the first motive, and by instigation of others hath left unto him an assured hope of recovery.

Father.

Is not the number of the Angels that fell from their first estate, and became diuels, very great ?

Child.

Yes exceeding great : for the diuell being de maunded by our Lord Iesus what was his name, answered, *My name is Legion* : for saith hee, we are many, which plainly proueth that there be many diuels. Mark. 9.

Father.

What doe you call a Legion ?

Child.

A Legion according to the account of the Romans was six thousand footmen : Our Lord Iesus said to Peter : *Put up thy sword, for doest thou not thinke that I can now pray to my father, and he will giue me more then twelue Legions of Angels ?* So then it appeareth by the scriptures that there bee very many

B. b.

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many both good Angels and bad.

Father.

If there bee so many diuels, why doth the Scripture speake of the diuell in the singular number as if there were but one?

Child.

There bee multitudes of infernall Spirits, but yet they doe so ioyne together in one, that they bee called the diuell in the singular number, because there is a kingdome of them, and a vnited societie vnder one head, prince or principall diuell: and they doe all
Mat. 12. 26 ioyne to vphold their societie, and kingdome, as Christ teacheth.

Father.

Did the diuels by their fall loose that great power and strength which they had by nature and creation?

Child.

No: They doe still retaine their
Eph. 6. 12. first power and strength, as experience teacheth: and the Scriptures doe call as well the Diuels, as the good angels, principalities & powers.

Father.

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Father.

Haue the diuels by their fall lost that great wisdom and vnderstanding which they had in their first estate?

Child.

No: But they haue corrupted, and depraued it, and turned it from wisdom into deepe craft and subtiltie: the like may be sayd for their swiftnesse and agilitie.

Father.

Where are the diuels, what place do they keepe in?

Child.

Their principall aboad is in the ayre, through the which they glide to and fro with vspeakable swiftnesse: and therefore the Apostle calleth the diuell the Prince of the ayre, and the diuels are said to be in y^e high places.

Eph. 1.7.

Eph. 6.12.

Father.

The common opinion is that the diuels be shut vp in hell, as it were in a dungeon of darknesse, and that they neuer come out except they be forced, and raised vp by coniuers.

Child.

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Child.

That is an ignorant, false and fantasticate opinion quite contrary to the Scriptures, which teach that the diuels are in places heere below.

Iob. i. 7.

1. Pet. ca. 8.

Father.

Is it not a true and warrantable speech to say that the diuels are in hell?

Child.

Yes: If you take hell metaphorically for the torments they are in, and not for any circumscrip place: for it may be very probably conjectured that the aboard of the diuels is in the ayre, and not in any other circumscrip place as yet: but after the great iudgement they shall goe to their owne place, even that depth of gulfe mentioned, *Luke. 8. vers. 3.* which they doe quake and tremble to

Mat. 2. 29.

thinke off as appeareth in the Gospel.

Father.

What is the estate and condition of diuels in the meane time?

Child.

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Child.

In the meane time they are in chaines of darknesse as Saint Peter saith, that is, in a most miserable condition of life, full of terrible bozrou, even as grievous malefactours having received the sentence of death are yet for a time retained in a stinking prison, untill they bee drawn out to their full and last execution: for S. Iude saith expressly that they are reserved in everlasting chaines under darknesse unto the iudgement of the great day. 2. Pet. 2. 4. Iud. ver. 6.

Father.

Having thus farre spoken of God, and of the Angels and their fall: Let vs now proceed to speake of man, and first of all tell me, In what estate man was first created?

Child.

In a most pure and excellent estate free from sinne and corruption, being made after the very image of God in respect of knowledge, wise, Gen. 1. 26. dome, and righteousness, having
freedome

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freedome of will, and Lordship over
the earth.

Father.

How then fell he from this so glo-
rious and perfect estate?

Child.

Gen. 3.

Rom. 5.

The woman being beguiled by the
suggestion of Satan in the likenesse
of a serpent, did entise Adam her hus-
band to eate of the forbidden fruit in
the midst of the garden, and so pre-
sently, both lost all their former excel-
lency, and also wrapped themselves,
and their whole posterity in perpetu-
all thraldome and misery : and thus
sinne first entred into the world, and
together with sin came death and the
curse of God vpon all mankind.

Father.

Now since the fall of Adam where-
in doth our misery especially con-
sist?

Child.

In this; that we are wholly cor-
rupted both in reason, understand-
ing, will, and affections, which is
the

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the very cause why we are so prone
to euill, and so vntoward to all
goodnesse.

Father.

Doth God hate vs for this our na-
turall corruption?

Child.

As an Adder, or a Toad is ha-
ted of man, not so much for the e-
uill it hath done, as for the popson
that is in it : and the hurt which it
cannot but doe : so God hateth vs,
not onely for the euill wee doe, but
for the euill which wee cannot but
doe, that is, for our popsoned na-
ture which is bozne and bred with
vs.

Father.

Then you holde that our actuall
transgressions doe not first make vs
euill.

Child.

I hold so indeed : For as the hurt
which a venemous serpent doth, ma-
keth her not a serpent, but because
she is a serpent, she popsoneth and
hurteth :

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hurteth : so our euill déedes doe not first make vs euill, but because wee are of nature euill, therefore wee thinke and doe euill.

Father.

Doe you thinke that this originall contagion is wholly in euery particular man : or that one man hath one part of it, and another man another : and so part it among them, part, and part like ?

Child.

I thinke thus, that as euery man receiued from Adam the whole nature of man : so also hee receiued the whole corruption, and is cloathed with it as a beast with a skinne, his whole nature both bodie & soule being oppressed with it as a most infectious leprosie : and therefore euery man hath in him from his parents the séede of all sinne, which is a naturall disposition, & pronenesse to commit any sinne whatsoever. For the spawne of all the horrible sinnes that are practised in the world are
in

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in that man which is thought to be best disposed by nature.

Father.

But experience teacheth that some euen by nature are more ciuill, gentle, and tractable then others.

Child.

This commeth to passe, not because some men are by nature lesse wicked then others: but because God by his prouidence doth limit, and restraine mens corruptions more or lesse, which hee doth for the good of mankinde: for if men were wholly left to themselves, corruption would so exceedingly break out into all manner of villanies, that there should be no living in the world.

Father.

It seemeth by this that man is a most contagious and vile nature.

Child.

The nature of man in regard of the corruption thereof, is the worst of all natures except the Diuell, yea worse then the nature of beasts, as

C.

Lions,

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Lions, Wolves, Dogs, Swine, &c. for there is in mans nature some thing of every beasts nature. For hee is proud as the Lyon, cruell as the Wolfe, greedy as the Dogge, craftie as the Fox, filthy as the Swine, lecherous as the Goat, &c. For looke what degree of goodnesse wee had in our first creation in Adam: the same degree of euill haue wee in the corruption of our nature by his fall.

Father.

But is this naturall corruption alwaies liuely and operative in vs, I meane in continuall action and operation, doth it not sometimes lye dead in vs, and cease to worke?

Child.

It is alwayes alieue and working, except where it is kept downe by speciall grace, and there also it will not bee held downe one minute longer then speciall grace worketh, and prevaileth in the soule. For so soone as the thought, or action of grace is out, the thought and action of

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of sinne is in: Our concupiscence
is like a crabbe tree which bringeth
forth alwayes sowre fruit: or like
an untilled field, which bringeth
forth nothing but weeds: or a lusty
strong horse pricked with prouender
that carrieth his rider headlong ouer
hedge and ditch.

Father.

But put the case a man should haue
no outward obiection to mooue him,
nor externall prouocations to allure
him. Doe you not then thinke that this
naturall infection would lye dead in
him, and cease to worke?

Child.

Concupiscence would shew it
selfe, though men were shut vp alone
in closets betwene stonewalls, where
they could haue no externall prouo-
cations, yea, though there were no
Diuell, or that the Diuell were chai-
ned vp.

Father.

Whether then doe you thinke that

C. ij.

the

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the Diuell or our corrupt nature are greater enemies to our saluation : Or whether doth more euill spring out of our corrupt nature, then from the diuels suggestion ?

Child.

First, I anſwere that our corruption is a ſtronger enemy againſt vs then Satan, and conſequently our ſelues greater enemies to our ſelues then the diuell, for wee haue no ſuch enemy as our ſelues : and ſecondly that more & greater euill doth ſpring from our corrupt nature, then from Satans inſtigation. And all this S. James doth affirme, ſaying : *Every man is tempted, when he is drawen away by his owne concupiſcence, and enticed: It is the concupiſcence that doth firſt both draw away, and entice : as for the Diuell he doth but worke vpon our concupiſcence, and is, as it were, the bellows to blow it, and fire it, without the which he could not come within vs, to doe any thing againſt vs.*

Iam. 1. 14.

Father.

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Father.

Doe you then thinke that the diuell cannot worke immediately, or *sine medijs*, without meanes vpon the soule or heart of man?

Child.

I thinke so indeed: But that which the Diuell doth vpon the heart, is by the externall senses, and outward objects by reason of the hypostaticall vnion betwixt the soule and the body; for hee worketh, and pierceth through the body to affect the soule, by reason of the naturall sympathy.

Father.

But doth this birth-corruption remaine in the very elect after their regeneration?

Child.

Yes vndoubtedly: and the children of God haue greatest feeling of it, and are most troubled with it, and grieved for it: struggling with it by all good meanes to suppress it, and keepe it vnder: for sure it is that

C. ij.

even

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even after the people of **G D D** are
iustified, and sanctified, and assu-
red of eternall life: yet they haue
their hands full, and as wee say
tewe inough to their Rocke to snib,
and nippe of those manifolde blos-
sones and frutes of corruption,
which dayly and hourly arise and
spring vp in their nature. For as
fast as one is pinched, and nipt
in the head, an other forthwith
springeth and sprouteth out: Not
vnlke the Monster Hydra with sea-
uen heads, that the Heathen write
of, which hauing one of them cut
off, seauen others did arise in the
stead of it. And thus wee see that
the very Elect of **G D D** haue an
endlesse trouble, and as wee say
worke enough cut out, for as long
as they liue, to repayre this rent
and torne nature. For alas, a-
las, though **G D D** forgive vs our
sinnes, yet doth hee not, nor will
hee in this life free vs of naturall cor-
ruption.

Father.

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Father.

Is not the knowledge, and feeling of this a great corsey, and heart smart to the most deare children of God?

Child.

Yes verely: For there is nothing that doth so sorely pinch them at the heart as the consideration of this, which indeede maketh them wearie of their life, weary of the world, and weary of all: and often wish with the Apostle to bee dissolved and to bee with Christ; for they doe continually groane vnder this corruption, as vnder a most heauie burthen, and fetch many a sorrowfull sigh to thinke of it, and are ever complaining of it, as of a most deadly enemye of theirs. And all this wee may clearely see, as it were, in a glasse, in the example of the Apostle Paule himselfe that most rare, and excellent Seruant of God. Who taketh vp most pittifull, and lamentable complaintes of this poysoned

C.iiij.

and

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and infected nature. I know (sayth
hee) That in mee, that is in my flesh
dwelleth no good thing. I allow not that
Rom. 7. 15 which I doe, for what I would, that I
doe not : but what I hate, that I doe :
I doe not the good thing which I would:
but the euill which I would not that doe
I. Now if I doe that I would not, it is
no more I that doe it, but the sinne that
dwelleth in mee. I finde then that when
I would doe good, I am thus yoaked that
euill is present with mee. For I delite
in the Law of God concerning the inner
man, but I see an other Law in my mem-
bers rebelling against the law of my mind,
and leading me captiue vnto the Law of
sinne, which is in my members. And in
the end hee breaketh out into an out-
cry, saying : O wretched man that I am,
who shall deliuer me from the body of
this death ?

Father.

Doe not Vngodly, and vnrege-
nerate men likewise mourne vnder
this corruption, and complaine much
of it ?

Child.

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Child.

So : you shall seldome or neuer heare them cōplaine of it, or mourne vnder it. For they walke after the foolish, and fulfill the lusts thereof with all delight and gréedines, being wholly caried after the swing and sway of their owne corrupt affections and desires.

Father.

What is the cause hereof?

Child.

Because they are forsaken of God and giuen over to a great blindnesse of heart, and hardnesse of affections, so that though their miserie is exceeding great, yet they haue little sight, and lesse féeling of it.

Father.

Doe you not thinke that a man in the state of nature cannot so feele his misery?

Child.

Sure it is, that a méere naturall man can haue no true sight, or linely

C.b.

féeling

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feeling of his misery, or any sounde
desire to come out of it : but doth
greatly please himselfe in it, and is
loath to come out of it, for the Apo-
stle sayth plainly, that the naturall
man perceiveth not the thinges of
the spirit of God. For they are foolish-
nesse vnto him, neither can he know
them, because they are spiritually
discerned.

1. Cor. 2. 14

Father.

But may not a naturall, and vnre-
generate man haue the knowledge of
God, and the vnderstanding of his wil,
and so consequently a sight of heauen-
ly things?

Child.

Yes; a naturall man hath a kinde
of knowledge and vnderstanding of
God and of his will: but it is one-
ly a confused and braine know-
ledge, and a literall vnderstan-
ding of the Scriptures, for hee can
not possibly haue the lively and sa-
uing knowledge, which is ioyned
with quickening grace. For that
sounde

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sound vnderstanding and sight which
both lineally descend from the spirit of
sanctification.

Father.

May not man in the state of nature
haue feeling also of God, and of hea-
uenly things ?

Child.

The Scriptures doe teach that a
reprobate may haue a kinde both of
sight and feeling of heavenly things,
for hee may bee lightened, and tast of Heb.6.4.
the heavenly gift and of the powers
of the world to come, and also tast
of the good word of God, and bee
made partaker of the holy Ghost.
But his sight and tast and feeling
can neuer bee sound and good before
regeneration. So then all the cum-
ming is to know, whether the worke
of grace in a mans soule bee sounde
and currant or no, for vnregenerate
men are much deceined with a false
light; for they doe blindly Imagine, y
because they haue some kind of sight,
and

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and feeling of heavenly things, therefore they haue all, and the same that is in euery elect.

Father.

What difference then doe you make betwixt the knowledge of the elect & the reprobate?

Child.

The knowledge of the reprobate doth puffe vp.

The knowledge of the elect doth humble.

The knowledge of the reprobate is generall and confused.

The knowledge of the elect is particular and certaine.

The knowledge of the reprobates is onely literall: and hystoricall.

The knowledge of the elect is spirituall, and experimentall.

The knowledge of the reprobate is speculative.

The knowledge of the elect is practive, that is, ioyned with obedience. For howsoeuer a naturall, and vngenerate man may know much: yet hath

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hath hee not now can have any power to doe, I meane, chearfully and aright till his heart bee enlarged by Christ & his will renewed by grace.

The knowledge of the reprobate is like y^e knowledge which a mathematicall geographer hath of the earth and all places in it, which is but a generall notion, and speculative comprehension of them.

But the knowledge of the elect is like the knowledge of a traveller which can speake of experience, and feeling, and hath bene there and seene and known the particulars.

Father.

Now tell me further what difference you make betwixt the feeling of the elect, and the reprobate?

Child.

The reprobate hath a kinde of naturall feeling of sinne but it is without the true hatred of it, soe in his heart hee loveth it.

The elect doth so feele his sin that hee hateth it, taketh councell against it

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It, and praieſt againſt it.

The feeling of the reprobate is from naturall faculties, for hee is not as a blocke without all ſence.

The feeling of the elect is from the ſpirit of ſanctification.

The feeling of the reprobate ariſeth from naturall feare & diffidence: for man naturally feeleth, and feareth dangers, ſo the reprobates feele and feare the wrath of God, the accusations of their conſciences, the puniſhment of ſinne, hell fire, &c. But haue no true feeling of Gods loue towards them.

But the elect haue a liuely feeling of Gods loue towards them.

The reprobate hath ſometimes aſtarts, a feeling of ſpiritual ioy: but it vaniſheth incontinently.

The feeling of the ioy of the ſpirit in the elect, is more laſting and often.

Father.

As you haue told me much of mans miſery in nature? ſo tell mee yet one

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one poynt further, whether a man in the state of nature can do any thing that pleaseth God?

Child.

A mere naturall man cannot please **GOD** in any thing he doth, but even his best actions are turned into sinne. For the Apostle sayth. **Rom. 8. 3.** They which are in the flesh cannot please **GOD**. And againe hee saith. To them that are defiled, and vnbeleeuing is nothing pure: but euer their mindes and consciences are defiled. **Tit. 1. 15.**

Father.

How long doth a man continue in this wofull and cursed estate wherein he was borne?

Child.

Will hee be regenerate and borne againe. For our Lord Iesus affirmeth, that except a man be borne againe hee cannot see the kingdome of God. **Iohn. 3. 3.**

Father.

By what meanes doth a man come to be

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be regenerate and borne againe?

Child.

By the outward preaching of the word, and the inward worke of the spirit.

Father.

By what signes may a man knowe
Iame. 1. 18 that hee is borne againe, iustified, and
Eph. 1. 13, sanctified?

Child.

By the worke of grace in his heart.

By his loue to the word of God.

By his loue to the children of God.

By his hatred of sinne.

By his loue of righteousness.

By the change of his thoughts.

By the change of his actions.

By his mortification of the flesh.

By his sanctification of the spirit.

By his walking no more after the flesh, but after the spirit, and such like.

Father.

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Father.

Sith man in himselfe is so cursed and miserable as you have declared; shew mee what is his best course to take, and first of all tell mee which is the first steppe to eternall life?

Child.

The first steppe to eternall life, is for a man to know and feele his misery, and then labour to gette out of it.

Father.

How doth a man come to know and feele his misery?

Child.

By the sound vnderstanding of the law, contained in the ten commandments. Rom. 3.20.

Father.

What is the Law?

Child.

The perfect rule of righteousness teaching vs what wee should doe, and forbidding the contraries.

D.

Father.

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Father.

By whom was the Law giuen?

Child.

By Moyses.

Father.

To whom was it giuen?

Child.

To the children of Israell.

Father.

When was it giuen?

Child.

Exod. 19. In mount Sinai.

Father.

How was it giuen?

Child.

Exod. 19. With great feare and terroz.

Father.

To what end was it giuen?

Child.

To lette vs see our sinnes;
that by the sight thereof, wee
might be constrained to flye vnto
Christ.

Father.

Is any man able to keepe the
Law?

Child.

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Child.

No; and therefore no man can bee *Rom. 2. 20*
iustified by the law.

Father.

Sith then the law doth condemne,
and not save: Sith it sheweth our di-
seases, but can giue vs noe remedie,
wherefore then serueth it? or what is
the vse of it both in the regenerate, and
v regenerate?

Child.

As concerning the v regenerate. *Rom. 7.*
First, it discovereth their sinnes.

Secondly, it stirreth vp the affecti-
ons of sinne in them, not of it selfe, but
through their default.

Thirdly, it worketh in them a fee-
ling of the wrath of God, of death, and
damnatio, without offering any hope
of pardon, and therefore to them it is
the minister of death.

Lastly, it doth increase, and aug-
ment sin in them accidentally, that
is, by reason of their great corrup-
tion which declineth from that which
is commanded: but inclineth to that

D. y.

which

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which is forbidden.

Father.

Lay open this last point somewhat more fully.

Child.

Rom. 7.

Even as a waterbrooke being stoppt with a damme ruer soart, it doth surge and swell the more, till it breake over the damme: so sinne being restrained by the Law doth increase, and rage more in men not regenerate, for their will being not reformed, both ever tend to that which is forbidden. Therefore the Apostle sayth, that without the Law sinne is dead, that is, though sinne bee in men before the publishing of the Law: yet it is not knowne, felt, nor perceived; as the corrupt humours in mans bodies, which lye close and are not felt till the porgation come: but then they humble and stirre mightely to resist the medicine, as vnslaked lime, which sleepeth, as it were, quietly and stirreth not till the water be throwne vpon it, but then it smoketh

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smoketh, burneth, and is in an
extreame heate. As a Snake
which lurketh close in her hole all
winter, as if she were deade:
but when the hote Sunne shineth
vpon her, then she reuiueth, writheth,
and stingeth, and sheweth
her venemous nature. And thus
you see what is the workinge of
the Law in vnregenerate men: But
in the regenerate, that is such as are
vnder grace, it is otherwise. For
they doe consent vnto the Law, and
their nature doth not take occasion
any more by the Law to bring forth
sinne.

Father.

What is then the speciall yse of the
Law of the regenerate?

Child.

First, it is a rule for them to direct
their liues by. Secondly, it teacheth
them not to trust in themselves. Thirdly
it humbleth them continually in the
sight of God. Lastly, it is their schoole
master to Christ.

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Fa-

A Pastime for Parents.

Father.

Whether are the regenerate vnder the law or no?

Child.

Rom. 6. 14

Gal. 5. 13.

The children of God are vnder the obedience and institution of the law, but not vnder the curse of it; for they being in Christ are freed from that.

Father.

Whether are the vnregenerate vnder the law or no?

Child.

All wicked and ungodly men are vnder the curse of the Law, which is all one, as to bee vnder the captiuitie of Satan and sinne. For their case is this, they must perfectly keepe the Law, or else bee damned. For they haue no right to Christ, in whom onely the Law is satisfied. What is therefore what a pittifull case al men are in, till they come to Christ, and be found in him.

Father.

What difference is there betwixt the Law and the Gospell?

Child.

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Child.

The Law condemneth, but the gospel saueth: the law casteth down, but the Gospel raiseth vp.

Father.

What difference is there betwixt the couenant of the law, and the couenant of the Gospel?

Child.

The Legall couenant doth really differ from the Euangelicall, or new couenant of Grace. For the old couenant of the Lawe was conditionall, and did no otherwise giue life, and salvation vnto men, but if they did performe it, and therefore it was nothing else but a repetition of that, which **G D D** made to Adam, to wit if hee did eate of the forbidden fruite hee should dye, if not, he should liue: even so if we keepe the Lawe we shall liue thereby. If not we shall dye. But the couenant of the Gospel is free, that is, it doth freely giue life to those that

D. iij. **beléue**

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believe though they faile in doing.

Father.

But what comfort then is there in the couenant of the Gospell, more then in the couenant of the Law, sith men of themselves are as vnable to belecue the Gospell, as to keepe the Law ?

Child.

God hath promised to giue power to his elect to believe the promises of the Gospell. But he hath made no promise to giue power to performe the Law.

Father.

Are not the Law and the Gospell contrary ?

Child.

They are not contrary in themselves for the same God is the author of them both, the same Christ the substance of them both; the same promises of eternall life the end of both; but the contrarietie is in vs : for to vs the Law saith : *Doe this and thou shalt live.* But the Gospell sayth, *Beleeue and*

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and thou shalt be saved. These then bee contrary to bee made righteous by our selues, and to bee made righteous by another : for these cannot stand together.

Father.

What say you to the Euangelicall couenant, or new couenant of grace, was it not of two sorts?

Child.

Yes : The first was that which was made to the olde people : the other was that which was made to the people of Christs newe kingdome.

Father.

What difference is here betwixt these two?

Child.

These two bee all one in substance, but differ onely in the manner of dispensation, that is to say, in the manner of utterance, and measure of reuelation : for otherwise in substance, Euangelicall couenant hath alwayes bene one and the same, first made to

D.v.

Adam

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Adam in Paradise, afterward ren-
ed to Abraham, & his seed, shadowed
in the law, spoken of by the propbets.
and preached vnto vs euer since
Christ was actually exhibited to the
world.

Father.

You seeme to say this, that the cou-
nant of Grace with the old people of
the Iewes, and vs, differeth only in ma-
ner, not in matter, that is, that Christ
and all the promises of remission of
sinnes and eternall life, in him were
dimly reuealed, and darkely vttered
vnto them in Types, and shadowes:
but vnto vs the same are more fully &
clearly opened and reuealed.

Child.

I meane so indeed.

Father.

Expresse your meaning more at large
in this point.

Child.

When a new impression of any
booke commeth forth in a fayre letter,
good print, distinctly berled, well
bound,

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bound, and guilt, which beefore was
ill printed in a darke letter, ill bound,
& covered, wee say it is a new booke:
yet in substance it is the same with
the former: the difference is onely
in the forme and outward qualitie.
Likewise when a Paynter draweth
a darke draught of any kinde of
Picture in obscure lineaments, and
colours, and afterward flourisheth
it over with more lively, fresh, and
orient colours, here is the same
thing in substance, but altered in
qualitie. And thus it saith be-
twixt the Couenant of Grace made
with our forefathers and vs. For
the oulde people which liued vnder
the minozitie, and wardshippe of
the Church, had a darke draught
of Christ, and all the promises
made in him. But wee haue them
more clearely and linely set out,
And as the Apostle sayth, *We are not as*
Moises which put a vaile vpon his face,
&c. But wee all beehold as a mirrour
the glory of the Lord with open face. &c.

2. Cor. 3. 18.

And

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Heb. 1. 1.

And againe, in diuers manners God spake in the olde time to our forefathers by the Prophets: but in these last dayes hee hath spoken vnto vs by his Sonne most clereely and manifestly.

Father.

You told me euen now that no man is able to keepe the Law: Now therefore tell me what daunger lyeth vpon it; If a man breake the Law of God?

Child.

Rom. 6. 23.

Eternall death and damnation, for it is written: *The wages of sinne is death.*

Father.

Is eternall death and damnation due to vs for euery little sin, though it were but in thought onely?

Child.

Jam. 2. 10.

Yea, for the least sinne of thoughts if God should deale with vs according vnto Justice: for it is written: *Whosoever keepeth the whole Law, and yet faileth in one point is guiltie of all.*

Father.

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Father.

How then shall we escape this eternall death and damnation?

Child.

Onely by Christ: For hee hath redeemed vs from the curse of the Law, being made a curse for vs. For it is written, *Cursed is every one that hangeth on a tree:* And againe: *Hee that knew no sinne, was made sinne for vs, that wee might bee made the righteousnesse of God in him.* Gal. 3. 13. 2. Cor. 1. 21.

Father.

How, and by what meanes hath Christ redeemed vs from the curse of the Law, and death eternall?

Child.

By the shedding of his blood upon the Crosse: for the Scripture sayth: *That hee hath made up a generall peace betwixt his father, and all the elect by the blood of his Crosse:* And againe, *Wee haue redemption through his blood, that is, the forgiveness of sinne. And in another place. Wee which were farre off are made neere by the blood of Christ:* Col. 1. 20. Col. 1. 14. Eph. 2. 13.

And

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And the author to the Hebrews saith,
Heb. 9. 12. That neither by the blood of Goates, and
calues, but by his owne blood entred he
once into the holy place and obtained eter-
nall redemption for vs.

Father.

Haue we no further good by Christ
but onely a freedome from death, and
a deliuerance from hell & damnation?

Child.

Eph. 2. 14. Yes: For through him we are re-
Col. 1. 21. conciled to God the Father, as the
2. Cor. 5. 19 Scripture teacheth, and through him
Ioh. 3. 15. we haue remission of sinnes, eternall
Iohn. 5. 24 life, and all good things, for the A-
1. Cor. 1. 30 postle saith. He is made of God for vs,
wisdome, righteousness, sanctification, and
redemption.

Father.

Is there no other way nor meanes,
whereby we may obtaine remission of
sin & eternall life, but onely by Christ?

Child.

No: For the holy Ghost saith, There
is no saluation in any other, for among
AA. 4. 12. men there is giuen no other name under
heauen,

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heaven, whereby we must be saved. And againe, To him doe all the Prophets witness, that through his name onely, all that beleene shall receive remission of A& 10. 49 sinne.

Father.

What say you then to Popes pardons, Indulgences, Masses, Trentales, Dirges, and such like: May not a man by them obtaine remission of sinnes, and eternall life?

Child.

Nothing lesse: For the Scripture knoweth no such meanes or wayes to eternall life: but doth bitterly reiect them as most abhominable denials of them.

Father.

But may not a man be saved by his good works?

Child.

No: For the Apostle sayth, By grace are yee saved through faith, and Eph. 2. 8: that not of your selues, nor of workes, least any man should boast himselfe.

And sure it is that even in our
best

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best actions there is some remedy of
corruption as wee doe them : for the
which God in iustice may condemne
both vs and our actions : for the
Esay. 64. 6. Scripture sayth : That our very righ-
teousnesse is as a defiled cloath, or filthy
cloute. If then our best workes bee
stained, how can wee bee saued by
workes ?

Father.

If wee cannot bee saued by workes,
then wherefore should wee doe them ?
as good play for naught, as worke for
naught ?

Child.

Not so for although wee can not
bee iustified in the sight of God by our
good workes : yet they haue their ne-
cessary ble, and serue to great pur-
pose. As first to glorifie God. Se-
condly, to publish our Faith to the
world. Thirdly, to bring peace and
comfort to our consciences in the dis-
charge of our duties. And lastly, to
winne others.

Fa-

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Father.

What doe you call a good worke?

Child.

No worke of man is sound and currant indeede, except the same bee commaunded of God to bee done: and that of our part it bee done in such sort and manner as hee requireth, that is, from a carefull heart, and sanctified mind: otherwise, whatsoeuer we do in the worship and service of God, it is abominable.

Father.

If a man cannot bee saued by his works, but by Christ only: then tel me whether al men shalbe saued by Christ or no?

Child.

None shalbe saued by Christ, but onely such as beleue in Christ, that is, such as doe particularly apply Christ, and all the promises made in him to themselves, beeing fully perswaded in themselves that Christ with all his merits is theirs.

Father.

Are you fully perswaded that Christ

E.

with

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with all his righteousness is yours: that you have special interest in him, and that he dyed for you particularly, and by name? *Child.*

I am fully so perswaded indeed without all doubting.

Father.

How know you certainly that you have special interest in Christ, & that you shall be saved by his merits, sith thousands shall perish which will say as much as you, and in words make great brags, that they hope to be saved as well as the best of them all?

Child.

I doe certainly know it by the worke of grace in my soule: I doe certainly know it, because I feele it, for this I am sure of, that I feele that wrought in me from above, which cannot be in any but those whom God will save.

Father.

What is that I pray you?

Child.

A lively feeling of his grace, a feeling

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ling of his loue, a feeling of his mercie; assured faith in the promises, a feeling of the spirit of adoption, a change of my heart, an alteration of my wayes, an unsained hatred of all evil, and a sincere loue of all righteousness.

Father.

May not a wicked man haue all this?

Child.

No: He may haue certaine shewes and shadowes of these things: but in deed and in truth these things can be in none but the very elect.

Father.

Cannot the wicked and vnregenerate man be fully perswaded that Christ is his, and that he shall be saued?

Child.

He cannot, whatsoever he saith, because hee cannot possibly receiue the spirit of adoption, whereby this inward assurance & full perswasion is wrought, & whereby also the merits of Christs death are sealed to euery particular conscience.

C. y.

Fa.

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Father.

What other reason haue you ?

Child.

Because none of the wicked haue that liuely and iustifying faith, which maketh Christ, and all his righteousnesse ours.

Father.

But there is none so wicked, but he will say he hath faith, and for the most part they thinke, that they haue all the faith in the world, and that there is no want in their faith.

Child.

Alas poore soules : In these matters of **G D D** they say and thinke they know not what. For Faith is a myserie, and all heauenly things are such mysteries, as they, men of this world cannot vnderstand : they are hid from their eyes.

Father.

Tell me then what is the heauenly, and iustifying faith ?

Child.

A full perswasion and inward
assurance

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assurance of Gods particular love to
us in Christ, with a sence and feeling
of the same in our hearts.

Father.

May not this be in the wicked ?

Child.

No : It is not possible.

Father.

How farre then may a wicked man
goe in faith ?

Child.

A wicked man may goe thus
farre : to haue knowledge of the
truth : An assent to the same, a ioy
both in hearing and speaking of it,
and an outward profession of it for
a time : but the inward assurance
of Gods love, and sensible feeling
of it in their heart, they can neuer
haue : which is indeede the very life
of faith.

Father.

Is not this knowledge and assent
sufficient : If a man know the word
of God, and consent to the truth of
it in his heart, is not this faith ?

E.ij.

Child.

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Child. No: For the diuels may goe so farre, and further too: For the diuels doe beleue the Scriptures to be true. They beleue all the articles of the faith: They haue exceeding great knowledge of the will of God, and of the whole Scripture, they beleue that there is a God, and that there is a reward for the righteous, and torments to come for the wicked, and as Saint James saith *The diuels beleue & tremble*: and yet I hope no man will say the diuels shall be saved. Therefore wee must seeke a difference betwixt their faith and ours, for if our faith is no better then the faith of diuels,

Father. If this be true then Lord haue mercy vpon vs, for out of doubt thousands are deceiued in this matter of faith, and most men content themselves with a shadow of it, stead of faith indeed. And assuredly the faith of many carnal protestants is little better then the faith of diuels.

Child.

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Child.

It is true the more is the pittie: for
the faith that now a dayes goeth for
currant in the world is but an idle,
Dead, barren, fruttlesse, and fantasti-
call faith, or rather an opinion, con-
ceit, and mathematicall Imaginati-
on of the braine.

Father.

How many parts be there of the true
and liuely faith?

Child.

Two.

Father.

Which be they?

Child.

Justification and sanctification.

Father.

What is iustification?

Child.

A setting of vs free from the guilt of
sinne by the blood of Christ.

Father.

What is sanctification?

Child.

A cleansing & renewing of our nature

C. liij.

by

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by the spirit of God.

Father.

How many parts be there of iustification?

Child.

Two: That is to say, remission of sinne, and the imputation of Christs righteousness: for when our sinnes are forgiven, & Christs righteousness imputed to vs, then are we truly and indeed iustified.

Father.

How many parts be there of sanctification?

Child.

Two.

Father.

Which be they?

Child.

Mortification and viuification.

Father.

What is mortification?

Child.

A dying to sinne.

Father.

What is viuification?

Child.

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Child.

A living to righteousness.

Father.

How many parts be there of vivification?

Child.

Two.

Father.

Which be they?

Child.

Regeneration, and repentance.

Father.

What is regeneration?

Child.

A repairing of our nature which was corrupted by Adams fall.

Father.

What is repentance?

Child.

An inward change of the soule, and a conversion of the whole man unto God.

Father.

Cannot a wicked man have this repentance, which is in the change of the soule, and the conversion of the whole

E.v.

man

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man vnto God?

Child.

This is neuer wrought in y^e wicked.

Father.

How far then may the vicked goe
in repentance?

Child.

The wicked may goe thus farre to
haue a sight of sin, and a feeling of it,
a confession of it, a sorrow for it. A
great penituenesse and terroure after
some horrible fact, for feare of shame,
Law, punishment, hell fire, &c. as had
Iudas, Cain, Saule, Esau, Ahab, and
such like. They may haue also a reso-
lution for the time to sinne noe more.
But that part of repentance which
hath the promise of mercy annexed vn-
to it, that is, the conuersation of the
whole man vnto God, they can neuer
haue.

Father.

How many parts be there of repen-
tance?

Child.

Three.

Fa.

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Father.

Which be they?

Child.

Inward sorrow, confession, new obedience.

Father.

Whether is faith before repentance or repentance before faith?

Child.

If we respect time then they goe together, for so soone as there is fire ther is heat, so soone as a man hath faith, so soone hee repents; but in the order of nature, faith goeth before repentance before all other graces, because it is the roote of all things that please God. But if we respect the outward manifestation, then repentance goeth before faith and regeneration, and all other vertues. Because it first of all appeareth outwardly. For faith is like the sappe of a tree that lyeth hid within the barke: But repentance is like the bud that speedily sheweth it selfe, before either blossome, fruit, or leafe appeare. Faith is like the fire
and

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and repentance like the smoke: for though fire bee before smoke, yet the smoke sheweth it selfe before the fire.

Father.

You defined repentance to bee an inward change of the soule, how vnderstand you that? Doth repentance change or abolish the substance of body or soule, or any of the faculties thereof?

Child.

No such matter. But true repentance both rectifie and amend them, by removing the corruption: for it turneth the sadnesse of malancholy into Godly sorrow, choler into good zeale, softnesse of nature, to meekenes of spirit, lightnesse, and wantonnes to christian mirth. It refozmeth every man according to his natural constitution, not abolishing it, but redressing the faults of it.

Father.

By what meanes is repentance wrought in vs?

Child.

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Child.

Both faith and repentance are wrought in vs by y^e preaching of the Gospell through the inward worke of the holy Ghost.

Father.

Is not repentance wrought in vs by the preaching of the Law?

Child.

To speake properly, it is not. For the Law is not the proper cause, but rather an occasiō of repentāce, because it representeth vnto the eye of our soule our damnable estate, and smiteth the conscience with dolefull terrors and feares, which though they be no tokens of grace (for they are in their owne nature the very gates, and the downefall to the pit of hell) yet are they certaine occasions of receiving grace.

Father.

Expresse this more plainly.

Child.

Euen as a Physitian is sometimes constrained to giue that vnto his patient

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lient which increaseth sicknesse & maketh his fits more soze and terrible, to the end he may recover him: so man because hee is dangerously sicke of sin must bee cast into some fits of legall terrozs by the ministrie of the Law, that he may be soundly and inwardly cured.

Father.

The Law is a scholemaster to bring vs vnto Christ, ergo it is the cause of repentance.

Child.

It bringeth vs to Christ but not so kindly & naturally as doth the Gospel by alluring vs, but as it were, violently and forceably constraining vs; and as they say it bringeth vs not simply and of it selfe: but after some sort and manner. For the law in it selfe is the ministry of death, & damnation, because it sheweth a man his wretched estate but sheweth him no remedy, therefore it cannot properly be an instrumentall cause of that repentance which is effectuell to saluation. But
the

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the doctrine of repentance is a part of the Gospell; and therefore the preaching of the Gospell, and the preaching of repentance are put one for another. Luk. 9.6. Mar. 6.12. and consequently true repentance doth spring out of the gospell, as out of his naturall root and most originall cause.

Father.

As you have told me by what meanes faith and repentance are wrought in vs: so now tell mee by what meanes they are nourished, & increased in vs?

Child.

As faith and repentance are first hatched, and bred in our hearts by the ministry of the word: so also are they increased by the same, and by other good helpes appointed of God for that purpose, as prayer, sacraments, reading, meditation, conference, and such like good meanes.

Father.

First then let vs proceed to speak a little of prayer, and first of all, tell me what prayer is?

Child.

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Child.

And earnest calling vpon God according to his will; or as some say, a familiar speech betwixt God and vs, or as a secret letter wherein Gods people signifie their minde vnto him at large, craving a speedy answer, which hee in his time according to his will and wisdom, doth alwayes most graciously returne without fayling.

Father.

How manie partes are there of prayer?

Child.

Three, confession, petition, thanksgiving.

Father.

Whereof must confession bee made?

Child.

Confession must bee made both of originall sinne, and actuell transgressions, both commissions of euill, and omissions of good. And all this must be done, with as much particularising

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lasting as may bee, that is, calling to minde, and reckoning by particular offences, especially those which lie heaviest upon vs: and that with as great grice, vehemency, and aggravation of them as is possible.

Father.

Whereof must our petitions be?

Child.

Petitions must bee for the removing of euill, & the obtaining of good, for spirituall, and earthly blessings, concerning our selues, and those that are nere vnto vs, concerning Church and commonwealth: concerning magistracy, ministerie, & commonalty.

Father.

For what must our thanksgiving be?

Child.

First, for al spiritual blessings, as election, creation, redemption, iustificacion, sanctification, adoption, word, sacrament, good men, good booke, good societie, good conference & all furtherances to eternal life whatsoeuer. Secondly, for all outward blessings, as preservation of prince, country, peace

F.

for

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for magistrates, sode, rayment, health,
liberty, peace, and preservation. For
dayly, ordinary, and particular fa-
uours, which are renewed vpon vs con-
tinually from day to day: even as the
eagle reneweth her bill.

Father.

As you haue shewed mee the parts
of prayer; so also shew mee some cir-
cumstances of prayer, and first tell me
to whom we must pray.

Child.

To God onely.

Father.

In whose name must we pray?

Child.

In the name of Christ onely.

Father.

How must we pray?

Child.

In the spirit, that is, seruently, seer-
lingly, and constantly, which cannot
be without a feeling of our misery.

Father.

When must we pray?

Child.

At all times as occasion, and necessitie
doth

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both moone : but specially in the time Iamē.c.13
of affliction, as it is written; if any be
afflicted let him pray.

Father.

Where must we pray?

Child.

Every where; but especially in the i. Tim. 2. 8
publike assembly and our private fa-
milies.

Father.

Vpon what must our prayers bee
grounded?

Child.

Upon the word of God, and the pro-
mises of the Gospell.

Father.

What must we pray for?

Child.

For those things which our Lord
Jesus hath taught in his prayer which
is the perfect platfome of all prayer
both for matter and forme.

Father.

Which bee those things which our
Saviour would haue vs alwaies to bee
mindefull of, when we haue any suites
vnto his father?

F. G.

Child.

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Child.

First, the honoring and setting up of his name here amongst us, both in regard of his Justice, and mercie, and also in respect of his worde and wisdom, power and providence.

Secondly, for the advancement and flourishing estate of his Church and kingdom, by the regiment of his word and Spirit, by the increase of good worke men in his harvest, and a blessing upon their labour: by a removing of all lets, & by a weakning & overthrow of all aduersary power whatsoever: especially that of Antichrist, Idolatry, and Atheisme.

Thirdly, that all cheérful obedience may at all times, and of all persons in their severall places and callings be yielded vnto his most holy will, without grudging or hypocrisie.

Fourthly, that all things necessary for this life may be ministred vnto us, as food, rayment, health, libertie, peace and preservation: and also that a blessing may be upon all that we haue, as body, goods, name, wife, children,

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Men, family, stocke, store, cozne, cat-
tell, trades, occupations yea all the
works of our hands, both goings out,
and commings in.

Firstly, that a generall pardon may
be graunted from the throne of grace
thorow Christ, for the remission of all
sin in his blood, & that thereby we may
be iustified, acquitted, and discharged.

Secondly, that we may not afterward
be left to our selues, but sufficiently
armed with spirituall strength from
aboue to outstand all temptations
whatsoever; that so all prayse may
rebound to him which worketh all in
all.

Father.

As you haue shewed me the matter
and circumstances of prayer, so shew
me the effects of prayer?

Child.

It were an endlesse labour to enter
into that, sith the scriptures do plenti-
fully teach, that all hard & admirable
things haue bene compassed & effected
by prayer, both so; the turning away
of euill, and the purchasing of good.

J. ij.

Father.

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Father.
Then tell me what things are especially to be observed of vs in prayer.

Child.
There be nine speciall things to be observed of vs in prayer.

Father.
Which be they? *Child.*

Repentance, meditation, humiliation, faith, loue, zeale, thanksgiving, watchfulnesse, obedience. Whereof the first three goe before prayer: the next three are in the action of prayer. The last three follow after prayer.

Father.
Open your meaning more plainly,

Child.

My meaning is this, that our prayers can neuer bee currant and good in the sight of God, except before prayer first wee come with great sorrow for sin & strong purposes of amendment. Secondly, except wee muse & meditate very deeply of y^e great and manifold dangers wee goe in euery day, both within vs & without vs. Thirdly, except wee bee thoroughly humbled with the

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the conscience of our former transgressions. Whereover in y^e actiō of praier there is nothing sound & acceptable to god: except faith be present, y^e is a full assurance to be heard for Christ, & for the promises made in him Secondly, except love toward our breth^{er} be there also without enuy, wrath, & all vncharitable affectiōs. Thirdly, except zeale that is pure & earnest affectiōs, beare the chiefe way in this action, for god abhorreth coldnes. Lastly, except there be heartie thanksgiving for fauours obtained: watchfullnes over our affectiōs afterward, and speciall care of bettering our obedience in all time to come.

Father.

Doth not our Lord Iesus in the preface of his prayer teach vs all these things concerning the manner of prayer?

Child.

Yes, our Lord Iesus in his preface both in general termes teach all these things; for he teacheth vs to pray in faith, feare, & love. In faith and assurance, because God is our Father, in feare & reuerence, because he is in hea-

F. iij.

uen.

A Pastime for Parents.

Men. In loue, because he is our father
that is, a common father to vs all.

Father.

If we pray according to these rules,
are we not sure to be heard?

Child.

Ioh 15. 7. **Yes** certainly: As the scriptures do
1. Ioh. 3. 22 abundantly teach vs, and as it may
1. Ioh. 5. 14. appeare by this reason, that in prayer
there is the mutuall and ioynt worke
of the whole trinitie: the holy Ghost
mouing and quickning, the Son me-
diating: the father hearing, and gra-
ciously returning an answer.

Father.

But yet wee see by experience, that
God doth not alwayes grant the petiti-
ons, and requests of his owne children.
Shew me therefore some reasons why
God somtimes denieth the requests of
those whom he loueth most dearly.

Child.

Eze. 14. 14 **There** be foure reasons hereof:
first, because God hath otherwise de-
creed with himselfe.

Mat. 20. 22 **Secondly,** because they know not
oftentimes what to aske.

Thirdly,

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Thirdly, because hee in his deepe ^{2 Cor. 12. 9}
wisdomme seeth it not good for them.

Lastly because God will try their
faith, loue, patience, and constancy. <sup>Luk. 18. 7.
Lament. 3
8.</sup>

Father.

Having thus farre spoken of prayer,
as one speciall meanes whereby our
faith is increased: Let vs now further
proceede to speake of the Sacraments,
as of an other speciall helpe: and first
of all tell me what is a Sacrament?

Child.

A Sacrament is an holy signe or
seale, ordained of God to confirme
our faith to testifie our obedience to
his maiesty, and our loue and fellow-
ship one with another.

Father.

How many Sacraments be there?

Child.

There are but two Sacraments of
the new couenant, namely, baptisme
and the supper of the Lord: for those
onely are Sacraments of the newe
testament, which are ceremonies in-
stituted of Christ for the common vse
of the whole Church, hauing the pro-

F. b.

mise

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saile of grace annexed vnto them;
which excludeth sine of the popish sa-
craments.

Father.

Why are the sacraments called signes?

Child.

Because they represent to our selues
spirituall things, and set forth Christ,
& his benefits to the outward senses
of all.

Father.

Why are they called scales?

Child.

Because they seale vnto our con-
sciencies the assurance of the forgive-
nesse of sine, and because they doe ef-
fectually apply to the faithfull the truth
and fruit of Christs death.

Father.

Are our sacraments but bare signes,
and figures as the papists charge vs?

Child.

Our sacraments are not bare signes
and figures, but figures ioyned with
their truth and substance, and such
as not onely represent, but exhibite
vnto vs the bodie & blood of Christ.

Father.

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Father

Make this more plaine?

Child.

The Sacraments are signes to represent, seales to confirme, and instruments to convey Christ and all his benefits to the believers they represent, because wee are dull to conceive and remember: they seale because wee are full of unbelæse: they convey Christ unto vs, because otherwise wee doe hardly apprehend him.

Father.

The Papists charge vs that we affirme an imaginary, figurative and spirituall body of Christ to be present in the sacrament, and not his essentiall body. What say you to that?

Child.

They doe falsely so charge vs, for wee hold that the Godly receive the true and naturall body of Christ, and are partakers of his very substance, to make vs grow into one life with him, for wee can have no benefit by Christ untill wee bee partakers
of

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of Christ himselfe, and that in such sort, that we become flesh of his flesh, and bone of his bone, that is, one with him, and he with us: Notbeit not corporally, but in such sort as is agreeable to a Sacrament, that is to say, spiritually, and mystically.

Father.

Lay open this point more at large?

Child.

Eph. 5.

Our coniunction with Christ is not in imagination, & conceit onely, but is reall & substantiall, though secret and hard to be comprehended; and therefore the Apostle calleth it a great mystery. For we are tied to Christ by his spirit, as the naturall members to the head by ioynts and sinewes, in a most secret, and admirable manner. For we may not carnally conceive of this our coniunction with Christ, as though there were any mingling of his body and ours, his substance and ours, or his person & ours: for all things that are united one to another, are not straightwayes mingled; for although the light is ioyned with the ayre, and the sunshine

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Sunshine with the windowes : yet
can we not therefore say they are ming-
gled together. The coniunction in co-
uenant betwixt man & wife, maketh
them two, one flesh, so nere is it : yet
for all that, they cease not to be diuers
persons, and sundry substance, al-
though by couenāt they are one flesh.
Such is the coniunction, and vniōn
betwixt Christ and vs : for we are in-
deede vnited with the flesh of Christ,
and are flesh of his flesh, and bones of
his bones : yet is all this without any
mingling or growing together of our
persons, and substance with his : for
as the vniōn of the faithfull, one with
another as members of one body, is
not by any reall mingling, or grow-
ing in theyr persons together but by
the bond of the spirit : so it is in this
our spirituall coniunctiō with Christ.

Father.

Sith the Sacraments are scales as you
say, tell me what it is that they scale vn-
to vs ?

Child.

The Sacrament of Baptisme sea-
leth vnto our consciences the remis-
sion

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tion of sinnes, which is the first part of our iustification. The Sacrament of the Lords Supper sealeth Christs righteousnesse, which is the second part of our iustification: and to say all in a word, whatsoeuer the holy Ghost teacheth by the Gospell, the sacraments doe confirme and seale the same vnto vs, but especially that our whole saluation standeth in the onely sacrifice of Christ offered for vs vpon the crosse.

Father.

Which be the principall vses of a sacrament?

Child.

There be seuen principall ends, and vses of a Sacrament.

Father.

Which be they?

Child.

First to be seales of the new covenant betwixt God & vs. Secondly, to assure vs of y^e truth of gods promises. Thirdly, to vnderprop the weaknesse of our faith. Fourthly, to seale vnto our consciences the certaintie of the forgiveness of sins. Fifthly, to distinguish

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Distinguish the Church from Infidels & heathen, as it were, by certaine visible markes, and bzands. Sixtly, to witnesse our loue and fellowship one with another, and therefore they are as it were the bands of the Church. Lastly, to put vs in a fresh memory of the sufferings of Christ, and the benefits which we haue by his death.

Father.

Are our Sacraments of the new couenant, the same with those of the old.

Child.

They are the same in substance, 1. Cor. 10. 2
for the same Christ, the same faith, the same promises, and the same hope of eternall life are contained vnder both the couenants: but the signes were changed according to the circumstance of time, & some other differences there be in regard of rites, clearenesse, number and time. Rites, because their outward forme of administration was diuers from ours: clearenesse, because that which was obscurely shadowed, is now clearly revealed: Number, because they had a great multi-

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multitude of Sacramentall figures,
wee as few in number, & as effectuell
in signification as may bee: In time
because there is nourished in them
the faith of Christ to come, and ours
confirmeth vnto vs the faith of Christ
which is already come, and hath ac-
complished all things which are ne-
cessary for our redemption.

Father.

How many parts be there of a Sacra-
ment?

Child.

Two, that is to say, the outward
signe, & the inward thing signified.

Father.

What is the reason that God useth
outward signes?

Child.

Because of our babynesse & dulnes
in conceiuing of heauenly things for
if we were altogether spirituall and
angelicall, wee should not neede such
grosse elements: but seeing our spirit
is drowned in our body, and our flesh
both make our vnderstanding dull,
therefore the Lord is content to apply
himselfe to our capacitie, and to teach
vs

proffitt

Robert

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us by visible signes, and sensible things
as sometimes he did Abraham, Gideon,
Ezechiah, & other his most excellent ser-
vants, & for this cause the sacraments are
as it were, mirrors, or glasses, wherein we
may behold the riches of the grace of god
which he bestowed upon us wherein also
God doth more expressly, & in a more vi-
sible manner testifie his love & good will
towards us, then by his word.

Gen. 15. 9.

Iud. 6. 37.

2. Reg. 20. 9

Father.

Which is the outward signe in baptisme?

Child.

Water.

Father.

Which is the inward thing signified?

Child.

The washing away of sin by the blood
of Christ,

Father.

Which is the proper end of Baptisme?

Child.

The proper end of baptisme is, that by
this sollemne, and holy action we might
be known by the testimony of men and
angels to be in the number of y^e visible
Church.

Father.

Expresse your mind more fully touching
the end and vse of Baptisme,

G.

Child.

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Child.

Baptisme is ordained of God not only to be a sacrament of our regeneration & new birth, & of the burial of the old man, but also to be a visib'e testimony of our admission into the household of god which is his Church; for in baptisme we do give our names to god, put on his livery coat & cognizance, and take the oath of allegiance to be true subiects to y^e crown of heauen, & to set our selues with al might and maine against the enemies of our Lord & king; that is, the world, the flesh, & the diuill, & to be all for him, y^e is, for his credit and honour, not regarding our selues, so we may bring glory to him whose we are & to whom we haue s'wozne allegiance & given vp our selues wholy to serue him faithfully, as our speciall good Lord and master.

Father.

Is there not yet some further vse of baptisme besides this you haue spoken of?

Child.

Yes: there is yet somewhat more, for Baptisme is a scale of the couenant betwixt God & vs; for in Baptisme a couenant is made betwixen the Lord, and the party

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party baptised solemnly in the assembly of the Church. In which covenant God for his part promised Christ with all blessings that come by him, as that he will be our God, forgive us our sins, & remember our iniquities no more, &c. The partie baptised for his part entreateth himselfe, as a covenant servant unto God, promiseth faithfull service with a renouncing of Satan & sin, and whatsoever is against the honour and glory of God: and so standeth bound to these covenants and conditions. Then this covenant being thus solemnly made betwixt God & his new servant, is forthwith sealed by the sprinkling, or dropping on of water; and thus you see that Baptisme doth confirme, and seale the covenant betwixt God and us.

Father.

But yet wee see there be very few that haue any care to keepe covenants, and to performe that solene promise which they haue made in baptisme before many witnesses, yea before God and Angels.

Child.

The greater is their condemnation, & assuredly they shal one day know to their

G. y.

cost

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roft, what it is to dally with God, and to breake covenants with so great a king, as all they doe, which follow their owne wayes & their owne lusts, not regarding the commandements of God.

Father.

What is the reason that infants are baptised, sith they can make no profession of faith and repentance. ?

Child.

There be foure reasons hereof.

Gen. 17. 7.

1. Cor. 7. 14

Akt. 2. 39.

Luk. 18. 16.

First because they are the seed of the Church.

Secondly, because they are within the outward covenant.

Thirdly, because the promises belong vnto them.

Fourthly, because of such is the kingdome of heauen. For to bee borne in the wombe of the Church, is vnto infants in stead of faith and repentance; for faithfull parents do according to the condition of the covenant, apprehend the promise both to themselves & their children, though not all, for wee must leaue vnto God his secret iudgements. *Father.*

Hauiing thus far spoken of the Sacrament

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ment of Baptisme, let vs now proceede to
speak of the sacramēt of the lords supper,
& first tell me what is the special vse of it?

Child.

First, it serueth to seale vnto our con-
sciences all the promises made in Christ,
and all the benefits of his death whatsoe-
uer; & therfore there is the same vse of it,
that is of a seale, which is to cōfirme and
ratifie a writing. For in outward things
men like wel of a promise, but better of a
writing, & best of all of a seale. Now ther-
fore the sacrament is, as it were y^e kings
broad seale set to his generall & frēe par-
don. For all the doctrine of the Gospel, is
as it were an open proclamation of par-
don to all penitent sinners, & this sacra-
ment is the seale of the kings pardon to
ratifie & confirme all the promises of the
Gospel, for a word or promise must ne-
cessarily go befoze the sacrament, which
it doth seale & confirme vnto vs, & there-
fore the sacraments without the word of
promise going befoze, are as it were a
seale to a blanke.

Secondly, the sacrament of y^e Lords sup-
per is as it were a second seale set by the

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Lords

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Lords owne hand vnto the former conu-
nant made in baptisme which is renewed
in the Lords supper betwixt y^e Lord him-
selfe, & the faithfull receiver, and that by
the outward actions of eating bread, drink-
ing wine, &c.

Thirdly, the Lords supper serueth to
represent vnto vs our continuall feeding
in the house of God. For as by baptisme
we are once admitted into the household
of God: so by the Lords supper is signifi-
ed a daily feeding in the same vpon Christ
and all the promises made in him, & also
vpon the word which is our most sweet &
heavenly manna. *Father.*

Which bee the outward signes in the
Lords supper? *Child.*

Bread and wine.

Father.

Which be the inward things signified?

Child.

The body and blood of Christ.

Father.

How receiue you the outward signes?

Child.

I receiue them with my hands, eat
them with my mouth, & digest them with
my

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my stomach. *Father.*

How do you receiue the inward things signified? *Child.*

Onely by faith, and seéde of it as of a foode giuen me to life euerlasting.

Father.

Is the bread, and wine then changed into the substance of the body and bloud of Christ? *Child.*

No; for that were to destroy y^e nature of a sacrament, which must consist both of heauenly, & earthly matter. Wherefore the bread and wine remaine still in their own forme, nature, & substance, but Christs naturall body is in heauen. Wherefore the papists would make vs beléue the mone is made of a gréen cheese, whē they beare vs in hand that bread is changed into flesh, and wine into bloud, and Christs naturall body is really present in the sacrament, and yet we seé it quite contrary with our eyes. and a child may discerns that it is neither so nor so.

Father.

Is there then no difference beetwixt bread and wine in the sacrament, & common bread and wine?

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Child.

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Child.

There is no difference eyther in substance or forme, but only in the vse & end whereunto they are applyed, which is to represent & signifie holy things: for whereas before they were common meat, now they are holy signes, and beare the name of that thing which they signifie: otherwise out of this action they are the same with common bread.

Father.

You said even now that Christs bodie and blood and all the benefits of his death are receiued of vs by faith: tell me therefore whether a wicked & vnfaithfull man can receiue them.

Child.

He cannot: for if they be receiued onely by faith, how shall hee receiue them that hath no faith: the vnbelievers therefore may receiue the outward signes, that is, the bread and wine as wel as others, as did Iudas: but the inward thing signified, which is the body and blood of Christ, and all the benefits of his passion, none can receiue, but onely the elect.

Father.

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Father.

If this be true that all that receiue the shell doe not receiue the kernell : then it followeth that grace is not necessarily tyed to the outward signe or sacrament.

Child.

True indeed : for otherwise the faithlesse should gaine as much by the sacrament as the faithfull, which were most absurd, but most certaine it is that saluation is not tyed, nor shut vp within the Sacraments, neither doe they giue grace, but onely testifie and assure, that grace is giuen : as sealed euidences doe giue no lands which are otherwise attained, as by inheritance, friendship, and money : but onely testifie that they are giuen, and assure the quiet possession and enioying thereof.

Father.

Why did God choose these creatures of bread and wine to represent vnto vs the body and blood of Christ, rather then any other earthly creature ?

Child.

Because there are none other earthly creatures that can so fitly represent vnto

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to our outward senses, these things which God would haue vs learne by this sacrament.

Father.

What be those things that God would haue vs learne by this Sacrament?

Child.

By the breaking of the bread we haue to learne, the breaking of the bodie of Christ vpon the crosse, and by powring forth of the wine, the shedding of his blood: and by the distributing to all that are present, Christs communicating himselfe to all that will faithfully receiue him. By eating and drinking wee learne, that as bread & wine do nourish our bodies in this life: so Christs body and blood do nourish our soules to life euerlasting: and as the substance of bread and wine by digestion passeth into the substance of our bodies: euen so by faith, Christ and wee are vnited with an vn-speakable vnion, and wee made flesh of his flesh, and bones of his bones: and this is the proportion, and analogie betwixt the signe & the thing signified. For if the sacraments had not a certaine likeness

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nesse of those things wherof they are sacraments, then were they no sacraments at all. *Father.*

What more is to be learned hereby?

Child.

That wee being many are one in Christ, as of many graines is made one loafe, and of many grapes one wine.

Father.

For as much as the vnworthy receiuer is *1. Cor. ix.* dāned as the Apostle saith, how wilt thou know, whether thou art a worthie receiuer or no?

Child.

If I examine my selfe, and find that I humbly acknowledge mine owne vnworthines, that is to say, my sins, and be heartely sorry for them, and fully purpose amendment of life, assuredly resting vpon y^e promises of pardon made in Christ, then am I worthy, because mine vnworthines is forgiven, & put out of remembrance. *Father.*

For whom are the Sacraments ordained?

Child.

The sacraments are specially ordained for those which beleeue in Christ, and do seeke for remission of sins, & eternall life
onely

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onely through his sacrifice : for how can the forgiveness of sin be sealed vnto the vnbelievers whose sin is not forgiven :

Father.

Who ought to approach vnto the Lords supper ?

Child.

None but such as haue the knowledge of God in some measure, or at least, that haue knowledge in this present action, and such as haue faith, repentance and lone.

Father.

How shall a man know that hee hath these things ?

Child.

Three wayes : First by his settled purpose, & desire to obey God according to all the commandements of the law Secondly, by his loue to the word of god Thirdly, by his daily fruits towards God and men.

Father.

Who are to be reiected and put back from the communion ?

Child.

Three sorts of men.

Father.

Which be they ?

Child.

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Child.

First, Strangers, that is, such as are unknown to the Pastor, are not to be admitted, as it is written: A Stranger **Exo. 12. 45.** shall not eate thereof.

Secondly, Ideots, children, mad men, and foles are not to be admitted; for they cannot examine themselves according to the Apostles rules. **1. Cor. 11. 28**

Thirdly, notorious euill liners by whom the congregation is offended; for it is written: Give not that which is holy vnto dogs. Againe, It is forbidden in the **Mat. 7. 6.** law, that any man being circūcised should be admitted to the communicating of the passouer, because they were polluted by touching a dead corps, and being at a buriall. God gaue **Exo. 12. 41.** often charges, and commandements in the **Num. 9. 6.** law, that if any man had unwittingly defiled himselfe by any legall pollution, he might not enter into his owne house, much lesse approach vnto the Passouer till he was purified, and cleansed by offring vp a Sacrifice. Now all these Scriptures do plainely proue that no prophane, or filthy persons: as whozemongers, drunkards; blasphemers, riotters, and scoffers at religion, **Leuit. 13.**
Leuit. 14.
Leuit. 15.
and

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and such like may be admitted to the holy communion.

Father.

What say you to such as shew no loue nor desire to this holy ordinance of God, nor once so much as offer themselves vnto it, except sometimes at Easter a little for fashion and law sake?

Child.

Such do shew themselves to bee little better then miscreants, and atheists: for they do contemptuously refuse the grace of God which hee offereth in this supper, and doubtlesse to abstaine of set purpose is no lesse sinne then to receiue unworthily. For that patient which is dangerously sicke, and yet maketh no account of the Physicians receit and order, deserueth no lesse blame, then hee which abuseth the same receit, that is, doth not vse it according to that diet and order that was prescribed him.

Father.

If some very bad persons chaunce to creepe in, or thrust in themselves to bee partakers of this holy institution, is therefore the whole action defiled?

Child.

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Child.

God forbid : for wee read throughout the scriptures that good & bad haue bene mingled together in matters of Gods worship and seruice, both word, prayer, sacraments and sacrifices : and sure it is, that the wickednes of the wicked cannot defile or pollute either the Sacrament it selfe, or any of the godly communicants, but onely themselves.

Father.

Are all to be admitted to the sacrament of the Lords supper, which professe faith and repentance either in truth or in shew?

Child.

Yes. Vnlesse there bee some speciall exceptions taken against them. For it is written, at the cōgregation of Israel shal observe it through their generations, that is to say, all the members of the visible Church which are within the outward couenant.

Exo. 12. 47.

Father.

How ought ministers to deale with many ignorant & simple men, & seely soules which are able to yeeld small reason of their faith : are they all to be admitted to the

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the communion, or all to be reiected ?

Child.

As ministers ought not rashly to accept of all that offer themselves without examination and conference : so ought they not lightly to shut out any from that which should seale vp their remission of sinnes. For albeit they be some, what ignozant and simple, yet finding in them any seeds of religion, and sparks of the feare of God, shewing it selfe in some tractablenesse to know God, and in love to the word, they are to admit them with encouraging and exhorting them to go forward. But if with ignozance and blindnesse, be ioyned either froward contempt of meanes, or mere carelesnesse, or open wicked behaviour, or profane dissolutenes without remorse when they be dealt withall; Then they are with all mildnesse to be shut out.

All glory be giuen to God.

FINIS.



